

STONE MEN OF MALEKULA

396
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Proceedings begin with the dance called *La-tean*, and when this is over, payment of pigs is made to all those living who have previously made the sail of a sea-going canoe.¹ These pigs are presented by the chief owner placing them one by one upon his shoulder and calling on the receiver to come and take it. ² *Tunen* is then danced till dawn, when pigs are killed and placed on heaps of yams for each village represented. There is no *na-leng*.

The sail is then taken to the beach and placed on the canoe. This is then launched and the sail hoisted, and as they sail away the crew stand on the outrigger-platforms dancing and singing songs of the *Tunen* song-and-dance cycle.

CONSECRATION RITE (GODEFROY'S ACCOUNT)

581
The Inauguration dance, of which the above is a brief and incomplete account, is probably connected with the Consecration rite which Godefroy records:

[784] "This rite has for its object the putting of a taboo on the canoe or whaler, that is to say, making them taboo to women. Once such a vessel is consecrated, no woman may touch it, far less embark on it. . . .

[435
552] "In 1926, the four smaller clans of Vao—always associated together against the two larger—combined to buy a whaler 30 feet long; it cost them £200. As they received delivery of it about New Year's Day, they called it 'New-year,' which they pronounce *nionyet*.³ For three months it lay at anchor off the beach belonging to Norohure, save for a few short journeys to the neighbouring islets and to the Canal du Segond.

● 504
782 "On account of the ravages of the sea-worms which live in those warm waters and bore through the keels of wooden boats, they hastened to construct a shelter for their beautiful whaler. They immediately made this shelter taboo, by sacrificing a pig in the dancing-ground. This shelter is one of the four existing on the shores of the island; I say 'exist,' for in fact there was only one left standing at the time the shelter in question was erected, the others had fallen in and rotted where they were, but the natives referred to them as if they still existed, on account of the sacrifices that had been made for them.

501
782 "As for the whaler, she received a grand consecration, similar to that of one of the great chiefs.⁴ In her honour were sacrificed a dozen great tusked boars and a hundred cocks and hens, and two tons of yams were offered and placed, all decorated, on the great *kal-kal*.⁴ . . . Then the natives danced all night till dawn, as is done in the great [Maki] rites.

¹ I.e. when the canoe is made and owned by the active "line" of Maki-men, to the members of the introducing "line."

² A typical example of French transliteration. The *t* is of course silent.

³ The word "chief" is used throughout this account to mean "man of high Maki rank."

⁴ Yam-table.